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THREE LECTURES

ON

MODERN SPIRITISM

DELIVERED AT

AUGUSTANA THEOLOGICAL SEMINARY
ROCK ISLAND, ILLINOIS

BY

PROF. CARL A. BLOMGREN, PH. D.

1922

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SPIRITISM OR SPIRITUALISM!

WE are in the midst of a spiritistic propaganda, with its storm-centers in England and United States, but the effects are worldwide. It received a great impetus thru the late World War, and one supposed message from the other world, in Raymond, p. 249, informs us: "In ten years from now the world will be a different place. About fifty per cent. of the civilized portion of the globe will be either spiritualistic, or coming into it." If that is true then we surely ought to study this "New Revelation," as the spiritists call their cult.

The Name.

Spiritists always prefer the term spiritualists, spiritualism. The purpose is obvious, as that term covers, with a noble cloak, their materialization of the spirit world. The term *spiritual* designates on the one hand the divine origin of the spirit of man, and on the other the attitude of devotion and worship of God's children. While the term spiritist characterizes a cult that claims to get in touch with departed spirits thru slate-writing, table-tilting, wraps, knocks, taps, music and chattering mediums, and socalled controls. More books are being published on spiritism than in any other field of literature except fiction. One need only to glance at the catalogues of the great publishing houses to be convinced of this fact. The popular magazines carry arti-

cles on this cult in most of their issues. These books and articles are read eagerly. One Illinois public library gives out the information that spiritistic literature comprises one half of all religious works called for. The editorial discussions in the daily press on Raymond, must have reached tens of millions of Americans. One author states: "It is safe to say that there is not a Sunday paper in the United States, which has not reprinted some of the experiments of Conan Doyle, Oliver Lodge and Ella Wheeler Wilcox. There are no less than two hundred journals devoted to this propaganda. One paper in Boston and one in St. Louis claim to be edited by spirits and are fairly devoured by the followers of the cult of spiritism."

Conan Doyle proclaims spiritism as "A New Revelation," which will conquer and replace Christianity, if it cannot purify it, as Christianity has become an effete religious system." We surely cannot ignore such a challenge. We must contend earnestly for the faith which was once for all delivered unto the Saints. Jude 3. We must also follow John's advice: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. 1 John 4: 1. Conan Doyle in his book, "A New Revelation" page 23, line 5 says: "Spiritists are now numbered, it is said, by millions." In 1877 Hepworth Dixon declared that one-tenth in the New England states were touched with spiritism. In 1900 in the United States there were 25 working spiritist societies, over ten thousand mediums were at work, and eighty-two wealthy churches with Sunday Schools were flourishing. Spiritist schools were common and spiritist ordination of ministers recognized.

We will now proceed to "prove the spirits" by making a study of the book *Raymond,* by Sir Oliver Lodge; a book claimed to have created a more profound sensation than any other volume on man's immortality.

The Author.

The author, Sir Oliver Lodge, is an eminent professor of physics; the president of the great Birmingham university of England, and he has specialized in the science of ether. Of himself he states: "It so happens that I have been engaged for over forty years in mathematical and physical science, and for more than half that period in exploration into unusual psychical development, as opportunity arose, and I have thus been led to certain tentative conclusions respecting permissible ways of regarding the universe."

1. He regards the universe as a concrete reality and not as an abstraction or dreamlike entity, whose appearances are deceptive. Our senses do not deceive us; their testimony is true as far as it goes. He believes in *Intelligibility.*

2. Everything has many aspects, and each aspect is real tho not exhaustive. The whole truth about anything is beyond our ken. The thing in itself is incomprehensible.

3. As errors often creep into our concepts it is not safe to make very positive assertions on any given subject for you may emphasize individual traits at the expense of what is more complex. This is true of all the greatest concepts such as God, man, world, life, death, eternity etc.

The Main Parts of the Book.

It is divided into three main parts: the Normal; the Supernormal; the Authors Views on the Problems of Life and Death, and Eternity and God. To the student the third part is the most valuable as that treats of the problems in hand from a purely scientific and philosophical point of view in an attitude of deep reverence for the sanctities of life. It is an heroic effort of a great mind, tempered by years of research and contact with many minds and the grappling with many problems of the physical universe; an heroic attempt to disprove the modern materialistic world view.

THE FIRST OR NORMAL PART.

This part covers the brief military career of Raymond, the youngest son of Sir Oliver Lodge and Lady Lodge. He went in training in camps near Liverpool and Edinburgh in the middle of September, 1914; left for the front in the spring of 1915, and on September 14th of that year he was killed in action at Hooge, near Ypres. There are forty-four letters and extracts from him to his folks, in this part. I have read them carefully so as to form a correct idea of his character. Judging by them, written as they were from the trenches of Flanders, which would bring out the true character of any man, I find that he had special gifts as a mechanical engineer. His engineering skill was employed to the very last in trench construction. His love and veneration for his parents is clearly indicated in these letters. There is very little complaint in the letters about privations and sufferings and the horrors of war. Of course, being a second lieutenant and having an orderly to wait

on you and having special quarters and special meals, with wines and whiskey at time, an officer would have a far different experience in war than a common soldier, unless he were maimed or killed. One fine trait was his gentlemanly references to the enemy, using only the terms "Germans" or "Enemy." Surely a far different trait than that of the press and the public in the United States during and after the war. The only references to religion is in a letter dated April 13, 1915: "One large shell landed right on the field where the men were playing football on Sunday eve. They all fell flat, and all, I'm thankful to say, escaped injury, tho a few were within a yard or so of the hole made by the shell. The other sub-alterns of the company and I were (mirabile dictu) in church at the time." That seems to imply that he was surprised at the idea of himself attending a divine service. Yet a small pocket-Bible was found among his belongings at the front, in which twenty references were marked: The first one, Exodus XXXIII: 14:—"And He said: 'My presence shall go with thee, and I will give thee rest'." The last one, Rev. XXI: 4—"And he shall wipe away every tear from their eyes, and death shall be no more, neither shall there be any mourning, nor crying, nor pain, any more; the first things are passed away."

Altho the father confesses (p. 11) that the religious side of Raymond was hardly known to the family; yet these marked passages in his Bible seem to prove that he had very serious moments in his life when he realized the horrors of that great war.

There are also eight letters of condolences from officers of the army, and one from Lord Kitchener, and one

from the King and Queen. These all refer to the death of the young officer and his social qualities and skill in engineering, but not one hint at any religious sentiment. *A Christless condolence is a mockery.*

This young man went to the war as other young men and fought and bled and died and he would have been unknown to the world, as the rest are unknown, but for his father Sir Oliver Lodge, who wrote a book about him, claiming to have communication from him thru Spiritistic Media. That is the contents of the second part of the book, the supernormal portion, covering nearly two hundred pages.

The Mediums or Media Thru Whom He Received these Supposed Communications.

1. Mrs. Piper of Boston, Mass. For thirty years the society for Physhical Research has studied her communications. Prof. William James, the famous psychologist of Harvard, advertised her widely. She never practised as a public medium, and no one has charged her with fraud. She claimed to have been under three distinct spirit *controls;* for seven years under that of an unknown French physician, Dr. Phinuit, and for four years under George Pelham, a young American author; and the rest of her life under Stainton-Moses, who had been a widely known medium. Very little of her communications have been published, because of their private character. Sir Oliver Lodge had known her since 1889, having been intoduced to her by Prof. James.

2. Mrs. Osborne Leonard, a public medium in England, whose "guide" or "control" was a young girl in

the spirit-world by the name of Feda. She had also another "Control" namely, Mr. F. W. Myers, a spiritist who had died in Rome. Most of the so-called sittings recorded in this part of the book, are with this medium. Sir Oliver Lodge says of her, p. 365: "Mrs. Leonard is a very straightforward and honest medium, but not a particularly strong one. Accordingly anything like conversation and free interchange of ideas is hardly possible, and direct questions seldom receive direct answers, when put to the communicator thru Feda."

3. Mr. A. Vaut Peters, whose chief "control" was Moonstone; another control of his was "Redfeathers" and still another was Biddy. Moonstone was an Indian Yogi, Redfeather a North American Indian; and Biddy was an Irish washerwoman. There are three sittings with this medium recorded in the book.

4. Mrs. Clegg, an elderly lady, of whom Lodge says: "She allows control by the communicator more readily than most mediums do." P. 237. "Her controls were a young girl named *Hope*, and a captain of the English army."

5. There are several so called *table-sittings*, in the home of Lodge at Mariemont, where no medium is present, but a table thru its motions spells out communications from the spirit world. Slate-writing is also referred to in these seances. The nature and contents of these so called Communications in this part of the book are disappointing and yet Sir Oliver Lodge stakes his reputation as a scientist on it, and bases his belief of man's future existence on the evidences that he adduces from these sources.

Thru Mrs. Piper he received the so called "Faunus"

message. This was given on August 8th, 1915, by Myers, the *Control* of Mrs. Piper. The Control said: "He will act as Faunus and protect and Lodge would be the Poet." This riddle puzzled Lodge and he wrote to several Latin scholars about it and they referred it to Horace Carm. II: XVII: 27—30, where Horace describes his narrow escape from death, from a falling tree, when Faunus saved him.

Lodge claims that this message thru Mrs. Piper, from Myers, his dead friend, referred to the heavy blow that fell on him when his son was killed the next month, the 14th of September, 1915, and Myers would lighten the blow by helping his son in the spirit world.

When a great and good man will believe such silly stuff and quote that time and again as a sure proof of future existence one wonders at human credulity.

The Messages thru Mrs. Osborne Leonard.

She is one of the many public mediums of England coining money from the bereaved and credulous, who seek her help to get in touch with those they lost in the war. Most of the sittings or seances recorded in the book are with this medium. Her control, Feda, an Indian girl, is a regular chatter-box, and it is sheer foolishness to waste time on reading her prattel. Yet I have done it so as to study carefully the whole question of Spiritism. The gist of her messages are the following: Raymond is happy. He has had a long sleep, but is now awake, and has found many friends to help him. Also a sister and a brother and grandfather. Raymond will be very busy. He is the same boy that he was on earth, jokeing and laughing. A spirit friend

of his, named Paul, says (p. 119) of him: "He is so jolly, every one loves him." When he woke up he thot he was in some shadowy vague place, but now everything looks as real as on earth. People seem solid, they wear clothing. He lives in a house, built of brick and there are trees and flowers and solid ground, and you can get your clothes soiled if you kneel down in the mud. All this is formed by exhalations from the earth that solidifies on their plane. There are animals also; he sees horses, cats, dogs and birds, and he has his dog Curly with him, who jumps just as lively as on the earth-plane. He says of his body (p. 194) "My body is very similar to the one I had before. I pinch myself sometimes to see if it is real, and it is, but it doesn't seem to hurt as much as when I pinched the flesh body." The vital organs are not quite the same, as he never saw anybody bleed there. He has ears and eyes, eyebrows, tongue and teeth, just as before. He has even got a new tooth for the one missing. He met a man who had lost his arm and got a new one. Soldiers loosing limbs have them restored. If they are blown to pieces it simply takes a longer time to get them together and restore them fully to what they were. If a person is burned to death, a special spirit doctor on the other side restores them. When you get to the astral plane, you can either wear your old clothes or get new white ones. Most of the people prefer to wear the white robes. There are men and women there as here, but no children are born. When a child gets to the astral plane it grows into a man or woman. You may enjoy food there as here, if you wish, even smokers get their cigars. They have laboratories in which they produce anything you wish

for, from essences, ethers and gasses. One chap over there had smoked four cigars but did not care for any more. (A good place to cure some of our pastors and seminarians from the tobacco habit).

Some want meat and strong drink when they get there, they even call for whiskey sodas. They keep high-balls on hand there too, so that drunkards can get what they want in that line. Some even keep up their old practices for a year or more and then their appetite begins to wane and die out. The 18th amendment to our constitution ought to send great numbers from these United States to that astral plane where they can get all the beer and whiskey they want.

Everything that decays on earth, be it vegetables or clothes or anything is renewed on the astral plane, for the smell is concentrated into a new flower, or fruit, or cloth according to the object from which the smell comes.

The stars are above him, there as here, but the sun does not make him hot, in fact he has no sense of hot or cold except when he visits the earth and there is a medium present. One time, his young friend and he had a real scuffle, and when they got thru, they yelled so that they figuratively raised the roof. They must have had a good time of it.

At another sitting he got thru, as spiritists call it, some more information about himself and the astral plane. He is studying and making new discoveries every day. He has found big libraries, where books are produced. The strange thing about these books is that only books that have been revealed and published on the earth can be read by those on the astral plane. They

have books there which will be impressed on some brains in the world and then reproduced by those persons and published in the world. (If you, therefore, wish to publish a book, you should get in touch with the astral plane thru a good medium and have the contents of one of the unpublished books there imprinted on your mind by an astral process, and then you will produce a wonderful book in the world).

His friend Paul and he has had a jolly time again, they have been singing and joking, practising a funny song they used to sing on earth "My Orange Girl". When they sing they make funny motions with their arms, a sort of cake-walk-dance with their arms. On the astral plane there are streets and houses. People congregate according to impulse. They simply gravitate to each other. There is a reformatory for boys with nasty *ideas* and *vices*. There they soon *shame* each other into wishing to lead higher and better lives, and when they have that with them they rise to a higher plane. Swedenborg found a hell there and all who did not agree with him would go to that hell. A change must have taken place since Swedenborg's time. All get to the astral plane first. Raymond has now risen to the third plane, the summerland or homeland. He has behaved himself so well and become so good that one day he could visit the Highest Sphere. He did not know exactly how it took place. But he felt exalted, lifted up, and he saw Christ and heard his voice like a bell, and he could not stand but knelt before him and Christ seemed to be dressed in a robe of shining colors. Raymond was in a *faint of delight* when he was brought back to summerland. Christ lives in the Highest Sphere

and only elected ones are permitted to see him. But he is also projected on Earth in Spirit-form like the emanations of the rays of the sun that enters and enlightens human eyes.

Since Raymond's glorious vision, he feels as if he could stop rivers, move mountains, and love people more than before and he is so wonderfully glad. But the love there is simply affinity. You go with those you like, and let others go, where they please. Never waste love on those who do not care for it.

Thru Myers, the other "control" of Mrs. Leonard, we are informed on p. 234, what is the "Rule of Life".

The Rule:—the gist of the dogmatics of Spiritism—"It isn't always the parsons, not always the parsons (repeated) that go highest first from the astral plane. It isn't what you professed, it's what you have done. If you have not believed definitely in life after death, but have tried to do as much as you could, and led a decent life, and have left alone things you don't understand, *that's all that is required of you!!!*

Hence, *Be of some service and lead a decent life, that's all!* What a Christless and hopeless creed! Yet that's the creed that satisfies unregenerated man. That's the creed of the secret orders of our age. That's the modern social gospel.

Sometime after Raymond had his wonderful experience in the Highest Sphere, he felt again as before, he craved fun and wished to enjoy himself with his companion Paul. He asked someone there, if it was right for him to do so. He was told that there was no wrong in doing so, as real life consisted of shadows and sunshine. Sometimes Paul calls Feda an Imp,

and sometimes Raymond polks fun at her and calls her "Illustrious One", but then she pinches them, and in that way gets even with them. (p. 235).

Since his visit to the Highest Sphere he has been permitted to visit the Fifth Sphere, where he attended lectures in the "halls" of learning" in order to prepare himself for the higher life. The place seemed to be made of Alabaster and there was a large temple and great crowds going in there and he with them. He felt buoyant as if he had been drinking champagne. There were large cathedral windows and *red* and *blue* and *orange* light streamed in thru the windows. Some groups stood under each of these lights, those in the *red light* wished to cultivate their love-interests: those in the blue sought spiritual healing; those in the orange light sought intellectual attainments. Raymond stood in all three lights especially the blue, and his former self seemed far away and he had a beautiful uplifting feeling.

There were pews in that cathedral and he sat down in one of them, and there he saw seven teachers or guides in front who had come down from a higher sphere to teach them. One of those guides came down the aisle and placed his hand on Raymond's head, and then he felt as if he could rise to any height, and lift everyone around him. He felt a *great new power.* He also listened to a lecture there, and he got the thoughts at once instead of individual words and clauses. The topic was concentration and emanation of helpful thoughts from the Astral plane to the world-plane. While he sat there, no one kneeled in that cathedral, he felt that power was emanating from him to the world-plane, helping people there.

In the same sitting when asked to explain his former statement about bricks and brickhouses on the astral plane, he replied that they look like bricks, but feel lighter than bricks on the earth, and when you come over you will say: *"By, Jove, they are bricks!"* Thus they use soldier-talk over there as here. Swearing is part of their vocabulary.

The spirit spheres from the Astral to the Highest are built around the earthplane and seem to revolve with it, only the highest being thus the largest, revolves, also the fastest.

The Theosophist View of Heaven.

After death, we are told, there are seven stages of progress through the seven revolving spheres of Raymond, who himself is in the third of these. There are the Astral, Manasic and Summerland of Spiritism, also other planes until you reach the highest or Karma plane. The Astral region is a huge hollow sphere surrounding the physical globe, like the atmosphere and revolving with it around the sun. Part of the sphere is submerged below the solid crust of the earth and here are found only the very lowest class of people. In fact, the three lower spheres are unhappy, but the fourth brings happiness, the fifth is the sphere of intellectual happiness; the sixth spiritual happiness, the seventh brings perfect happiness; each sphere has a ruler.

This is the heaven of Theosophy and Spiritism borrows its concepts of heaven mainly from Theosophy—, what a caricature of the heaven of God's Glory!!

Such is the silly contents of these *New Revelations*. Such silly stuff is repeated at all the seances where peo-

ple thru paid mediums try to get in touch with their departed ones. Some prefer to communicate directly by means of a tilting table instead of thru a medium. Lodge describes how the table used by him and his family in his home acted. (p. 232).

They laid their hands on it and it began to rock. Is Raymond there, they asked—. It tilted three times for *Yes*. Then it edged itself close to the piano and thumped the young Lady called Barbie, who was playing. They placed a pillow against her back and the table kept banging at the cushion until it made a little hole in the cover. It then edged itself along the floor, until it got beyond the carpet; then it raised one leg about six inches high and finding a rest for that leg, it lifted the other legs equally high, several times. It did this several times, seeming to delight in this new trick. Then it laid itself down on the floor and tried to raise itself several times, but could not do it. They asked: "Shall we lift you up?" but it banged *No*. Then one said: "My hand is tired holding it in this position on the table, won't you let us raise the table? Then it pounded three times for *Yes*. Then they asked: "Raymond, what is the name of the sphere on which you live?" One took the alphabet and pointed to the letters. When he pointed to the right letter the table thumped three times. Thus they spelt out the name "Summerlodge". On further inquiry they found it should read Summer and Capital R. for Raymond and Lodge for his name. He had thus signed his own name to the communication.

Such scenes as the above took place often in Lodge's Home at Mariemont, England. To base your faith in

immortality on the tiltings of tables seems to be the height of folly; yet here we have a great modern scientist devoting sixteen pages of his book to such silly stuff. Well may we exclaim: "Is this balderdash, or is it science; is it religion or is it nonsense?" Furthermore, these so called spirits are pious with the pious, loving with lovers, business-like with business men, gross and vulgar with the wicked.

In England they are sceptical and reasoning; In Germany they are Mystical; In France they are frivolous and libertines; In America they are positive and dogmatic; In Italy they are Atheists and Pantheists; In Utah they are Mormons; In Russia they are Bolsheviki; In Spain they are Free-Masons. And in all English and American seances they all speak modern English, whether they have been dead one thousand years or more, or been Indian Yogis like Moonstone, or North American Indian warchiefs like Redfeather, or an Irish Washerwoman like Biddy. We may surely pause and ask: Is all this humbug or is there some dark and terrible reality here, deceiving myriads in the world?

In turning to the last part of the book where he grapples with the great facts of Life and Death, Mind and Matter, Resurrection and Conscious continued existence and closing with an outlook on the Universe and a defence for the Christian idea and thought of God, we must admire the learning, logic, honesty and childlike faith of the man. His Spiritism has not ruined him in body and soul as it has done with so many others.

He attacks valiantly the modern Scientific materialism which has formulated its creed in a threefold

postulate: 1. Law of Universal causation. 2. Universal Mechanism. 3. Non-existence of realitities not expressed by matter and motion. This rules out of the Universe God, Mind, Angelic forms and freedom and leaves matter, motion and mechanism as the Materialistic trinity.

Life is more than energy and matter and rules over them both. In all forms of energy there is a constant quantity of power; but a seed can reproduce itself in ever increasing numbers without time limit, hence life cannot be measured in terms of energy. His theory of Evolution is stated on p. 292. It starts with ether; ether forming electrons, and these grouping themselves into atoms of matter forming the *inorganic Universe.*

Then comes a new departure:—The living *cell* springs into existence as the basic form of life; gradually developing the brain cell, with its forms of mind and consciousness, rising at last into Ethics, Philisophy and Religion. This Evolutionary theory does not agree with the *Divine Revelation* of the Creation of the Universe, but it emphasizes the principles of Life and Mind and Freedom as over gainst the Mechanical materialization of Modern Science. We cannot limit existence by our own horizon. Our extended knowledge of the myriads of heavenly bodies in seemingly unlimited space does not in any way deminish the value of an individual human soul. This earth could have been surrounded by impenetrable cloud masses during all past ages so that we would have been wholly ignorant of a physical universe. Wretchedly meager and limited is the materialistic world-view.

His arguments built on his conceptions of *Ether* and

the direct communications of spirit forms, and his views on the Resurrection etc., we leave, as they are tinged very much with his Spiritistic views.

But towards the end of the book he lays bare his inmost heart to our gaze. Thus he writes: (p. 376) "Those who think that the day of the Messiah is over are strongly mistaken: it is hardly begun. In individual souls Christianity has flourished and borne fruit, but for the ills of the world itself it is an almost untried panacea. It will be strange if this ghastly war fosters and simplifies and improves a knowledge of Christ, and aids a perception of the ineffable beauty of his life and teaching: yet stranger things have happened: and, whatever the churches may do, I believe that the call of Christ himself will be heard and attended to, by a large part of humanity in the near future, as never yet it has been heard or attended to on earth.

My own time down here is getting short: it matters little; but I dare not go till I have borne this testimony to the grace and truth which emanate from that divine Being—the realization of whose tender hearted simplicity and love for man may have been overlaid at times and almost lost amid well-intentioned but inappropriate dogma but who is accessible as always to the humble and meek.

When a great scientist makes such a confession as this, before the whole world, of his belief in Christ, we must honor and respect such a man. After such a confession it will follow logically that he will accept and defend the Christian conception of God, which he has done in the closing chapter of his book.

He does not wish to be classed among the scientists

that pride themselves on their hard-headed skepticism in religious matters, who surround themselves with a wall of prejudice, excluding the rest of the universe. God can be conceived of as a transcendental being beyond our ken, but that gives us little or no comfort. He can be conceived of as the sum total of all existence, but that robs Him and us of personality. The Christian idea of God as a personality, who reveals himself thru his attributes and who has made the fullest and truest and only real revelation of Himself in and thru Jesus Christ—, is simple and overpoweringly and appalingly simple, so simple that the great ones of the world have despised it.

The simple story of the Incarnation is this: A babe born of poor parents, born in a stable among cattle, for lack of room in the village inn. Revealed to humble shepherds. The Hierarchy inattentive. Royalty ignorant or bent on massacre. Visitors coming to worship the child from the Far East. Then the child grows to a peasant youth and learning a trade. At length a few years of itenerant preaching; flashes of miraculous power and insight. Then a swift end: set upon by religious people; his followers overawed and scattered, himself tried as a blasphemer, flogged, and finally tortured to death. This is the simple tragic story. His advent was the glory; his reception was and is the *shame* of the human race.

We may compare God to the sun of our solar system, a glorious object full of mystery and unknown forces, but the rays of the sun shine in at the cottage window, touches common objects with radiance, and brings warmth and comfort to all. The sunshine is not the

sun, but it is the human and terrestrial aspect of the sun. Thus would I represent the Christian conception of God. Christ is the sunshine, the human, practical, workaday aspect of God which suffices for the earth.

"God so loved the world that he gave" etc. The earth's case was not hopeless; the world was bad but it could be redeemed; and the redemption was worth the painful effort, and which the desciples of the Cross have since in their measure shared. Aye, that is the Christian conception; not of a God apart from his creatures, looking on, taking no personal interest in their behavior, sitting aloof only to judge them, but One who anxiously takes measures for their betterment, takes trouble for them, takes pains, One who suffers when they go wrong, One who feels painfully the miseries and wrongdoings and sins and cruelties of the creatures whom he has endowed with free will; One who actually took flesh and dwelt among us, to save us from the slough into which we had fallen and to show us what the beauty and dignity of man might be.

With this idea of God is bound up the idea of continued existence or personal immortality. That is the great problem that Lodge has tried to solve in his scientific investigations and which he has embodied in his book "Raymond". But there are so many questions that we wish to ask when we face this mysterious problem of *spiritism* that we will have to devote one or two more assembly hours to this same puzzling theme.

SECOND LECTURE ON SPIRITISM.

HE first lecture of this series was given early in the Fall Term of 1921 and was mainly a review of RAYMOND, by Sir Oliver Lodge.

The second lecture deals with the Physical and Psychical Phenomena of Spiritism and their probable explanation.

To dismiss this baffling problem with a sneer, a French shrug or some abusive name simply reveals a dense ignorance of the topic in hand. You cannot brush aside so easily facts that have impressed sixteen million minds in the United States, and sixty million in the world and that challenge science and religion for an explanation. In Berlin, Germany, one of the highest cultural centers in the world, there are over ten thousand Spiritists, with more than four hundred mediums, and some twenty societies or spiritistic churches. There are more than three hundred and fifty Spiritistic societies in England holding regular Sunday services.

It may startle some to find the names of such great men, as the following, who have grappled with these phenomnea:

Rt. Honorable W. E. Glandstone, England's greatest premier; Arthur J. Balfour, England's greatest diplomat; Prof. Henry Bergson, France's greatest philosopher; Prof. N. C. Flammarion, France's greatest astronomer; Prof. Schiaparelli, Italy's foremost astronomer; Prof. Lombroso, Italy's foremost criminologist; Maurice

Maeterlinck, the great Belgian-French poet and dramatist.

In England such men as:

John Ruskin; Sir Wm. Crookes; Sir Wm. Barrett; Sir Oliver Lodge; Sir A. Conan Doyle, and Wm. T. Stead.

In America such men as:

Drs. R. Hodgson; Alfred Russel Wallace; W. James of Harvard and James Harvey Hyslop of Columbia etc.

From Germany we will only mention the names of the younger Fichte and Dr. Friedrich Zoellner of Leipzig University.

What Are then the Phenomena of Spiritism?

The verified physical phenomena are the following:

1. Heavy bodies are moved in orderly manner without contact.
2. Articles of furniture and also persons are raised into the air without contact.
3. Rapid movements of small articles (toys, flowers, ribbons, letters etc.) flying thru the air in all directions.
4. Musical instruments played without human agency.
5. Luminous appearances and spirit forms passing thru walls and curtains, and materializations that could be touched, photographed and conversed with.
6. Alteration in weight, light articles becoming heavy and heavy-light.
7. Direct writing, a pencil untouched by human hand will rise and write a spirit message even on the lower side of a slate or tablet.

Maurice Maeterlinck observes on these.

"Raps and marvels of untouched tables, the transportation of articles without contact, human phenomena and materializations are as incontestible as polarization or crystalization; or else we must abandon all human certainty. Levitation seems not quite so certain. This unknown power lifts tables, moves the heaviest articles, produces flowers from nowhere, plays music, passes thru solid matter, conjures up ghosts and produces intensely vivid lights."

"After applying every possible test for a space of two years, A German Committee of investigation composed of physicians, jurists, and professors reported:—

"Altho every test was applied which the united intellect of the committee was able to invent or suggest, and altho every possibility of deception was excluded, even the most skeptical was persuaded that the phenomena were real. The conclusions of the committee were the following:

1. A force causes motion of heavy bodies without the application of muscular force.

2. This force is able to produce audible sounds from solid bodies untouched by any human being, and these sounds must come from such bodies as the vibrations of same are plainly perceptible to the touch.

3. This force is often directed by an intelligence.

PROOFS.

Prof. Friedrich Zoellner affirms that in his presence writing was produced between double slates, needles became magnetized altho they had not been touched, an

accordion played while it lay on the table, a large salt-water shell passed thru the table-top.

Sir Wm. Crookes, one of the world's foremost scientists, states that he has seen a table or a chair begin to move towards the observer, who pushed it back five or six times, when it slowly returned each time. This in broad daylight.

Floating Furniture.

Sir Wm. Barrett reports this occurrence in his own home in Dublin:

"Loud raps came from a table, four feet square, when no one touched it. Then, in obedience to orders, it first lifted its two front legs, then its two back ones ten inches off the floor and then it floated across the room. Dr. Crawford, a lecturer in Mechanical Engineering at Belfast College, was present at one seance, when the table struck the floor a tremendous bang, and then rose eighteen inches and remained level in the air. Dr. Crawford tried to push it down, but could not do so. He then climbed up and sat on the table and it floated."

Musical Instruments.

Douglas D. Home, a nephew of the Earle of Home, England, visited with General Bolders at Cupar, Scotland, and a bright light was seen in the room and the table moved off to the piano on which chords were struck, and two voices were heard talking. Mrs. Boldero walked over to the piano, and saw the keys depressed and heard lovely music. The harp was played next and the strings were vibrating.

Floating in the Air.

Sir Wm. Crookes certifies to the following: He began his inquiry into the phenomena of spiritism believing the whole affair was a mass of superstition and trickery;—and yet, in spite of this tremendous bias, such was his honesty that he ended in staking his scientific reputation by stating "that his preconceived idea was wrong, and that a class of phenomena wholly new to science did really exist." He asserts that he had seen Mr. Douglas A. Home sitting in the air without any support. In December 1868 at No. five Buckingham Gate, in the presence of Lord Crawford, the Earl of Dunraven, and Captain Wynn, Mr. Home was seen floating around the room near the ceiling, carrying an armchair with him.

On December 16th the same people saw him floating out of the window, eighty-five feet above the ground, and travel seven and a half feet to the next window, and there glide in feet foremost, and then sit down. This is perhaps the greatest physical marvel known in spiritism.

Materialization.

The three cases of genuine materialization known are the following:—

1) Sir Wm. Crookes' "Katie King."

2) Prof. Richet's "Arab."

3) Dr. Morsellis' "Mother"—Eusapia Palladina of Naples was the medium in the last case.

We will describe the first one as an illustration.

"Katie King."

A Medium, Miss Florence Cook, materialized at intervals for three years, in Sir Crookes's home, a being

named "Katie King". At one seance he had half a dozen other scientists in his home as guests, and "Katie King" spoke to them and walked about with them, and then suddenly disappeared. At another seance the same party saw "Katie" standing by the medium, who was lying prostrate, and then in the glare of three gas-jets, they saw her disappear. On one occasion they took her picture, and five cameras were used, and they got forty-four negatives, and on one of these Crookes is standing by the side of Kate. They counted her heart beats and found them to be 75 (seventy-five) when those of the medium were 90. She seemed to have ordinary flesh and bones. When she finally left she went to the cabinet, with Sir Crookes and bent over Miss Cook, the medium, and said; "Wake up, Florrie, I must leave you." Miss Cook then woke up, and begged her to stay a little longer; "No dear, I can't, she said, "My work is done, God bless you." Crookes then helped Miss Cook to rise and, when he turned "Katie King" was gone.

I have related some of the physical phenomena of Spiritism and the Psychical are equally puzzling.

These have to do with supposed communications from the dead, and hence come under the term Necromancy.

They may be grouped as follows:—

1. A Medium sees and describes in Clairvoyance Spirits of the dead appearing to her.

2. Or she discourses on topics far beyond her knowledge and in language foreign to her ordinary modes of thought.

3. Or she may loose her identity and speak in the

character of some other person, living or dead, imitating that person completely.

4. She may also heal bodily disease by some occult power, or by discovering the proper medical treatment.

Abraham Florentin.

In 1874 Mr. Stainton Moses and an Isle of Wight doctor, received a most unexpected communication at a seance from one Abraham Florentin, who stated that he had fought in 1812 and died at Brooklyn, N. Y., on August 5, 1874. No one had ever heard of him. They advertised in American papers. From the United States army headquarters came notice that a private Abraham Florentin had served in the American War. His widow was found and she stated that he had died on Aug. 5th 1874. (For full report see volume XI S. P. R.).

Sir Hugh Lane.

On the evening of the sinking of the Lusitania a message came to Mrs. Travers-Smith at a seance: "Pray for the soul of Sir Hugh Lane", and in answer to the question "Who is speaking"? came "I am Sir Hugh Lane".

She did not know he was a passenger. Little later she got a further message from him that he was drowned and did not suffer. News of his death came days after.

The Old Monk.

Professor Maeterlinck was entertaining some guests in an old Abbey, and they placed their hands on a small table making it spin. Suddenly the table rapped out that it held the spirit of a monk who was buried

in the east gallery of the cloister in 1693. The whole party got up and went there and discovered a very old tombstone inscribed A. D. 1693. No one in the party knew anything about the monk or the tombstone.

How Are We to Account for These Phenomena?

Among the attempts made to explain them is the Psychodynamic theory of the American scientist Thomas F. Hudson. He invests the subconscious mind of the Medium with three powers.

1) Intuition or instinct.

2) Telepathy.

3) Telekinesis, i. e. moving objects by mindpower alone. But if there be such a power, then why cannot the will-power move a paralyzed limb of the body? This theory confuses *force of will* with a physical force like electricity. And yet there may be some truth in it as a medium, in a scientific test, has been found to increase in weight many pounds in a seance of levitation, and on the other hand decrease in weight twenty-three pounds in a seance of Materialization.

Another theory is that the materialized body is the *Aura,* emanating from and encircling the physical body.

Another theory is that the "astral body" is condensed ether. This again baffles us as we know nothing of ether. These various theories simply prove that we cannot explain these phenomena. We are brought to the borderland of the invisible. There are certain mysterious powers found in some people, that stand in close touch with spiritistic phenomena, and we will now try to point-out some of them, as a partial solution to the question in hand.

"Auras."

Sacred art always adorned the head of Christ and those of the Apostles and Saints with a sacred halo. This was no mere poetic fancy, but a reality, as anyone can verify for himself, if he will take the trouble to do so.

Old Paracelsus uttered, as by divine intuition, "The Vital Force is not enclosed in man, but radiates round him like a luminous sphere." There is evidence that in all ages some men and women have been able to see the *Aura* as it is drawn on the walls of ruins in India, Egypt, Peru and Yucatan. In the South Kensington Museum are figures with the aura shown of the year 324 B. C.

How one can see the Aura.

Place a person in a room in front of a black velvet curtain, about 10 feet from the window where you stand. Take two strips of glass of a window pane, about six inches long and three inches wide. Place between the two strips of glass a blue solution of dicyanin (a salt with some ingredient of opium and cyanic or hydrocyanic acid) and hold the strips so as to form a coloured screen before your eyes, and look thru it into the sky for at least five minutes. Then lay the screen aside and you will discover that you have an abnormal acute eye-sight that will last for about two hours. You can read the finest print without glasses. Turning from the window towards the person standing before the curtain—, you will soon discover a striated mist encircling the person extending about six inches from his body. If the person is well it stands straight out, if

he is ill it droops like seaweed that is lifted out of the water. It is not vapor, it does not rise and leave the body. What is this *Aura*? Some call it a "nerve-force" or "electricity" or "magnetism" or "psychic energy". Again we are baffled. We do not know. It must be some form of light like the Xrays or the "N" rays of Dr. Becquerel.

Some people who have what is called "second sight" can see the Aura around persons they meet, and tell their characters by their "auras". Dr. Kilner in Harley Str., West End, London, has that power.

A dean's widow in Scotland inherited it from her mother and she was much concerned about her son of six, because one day he said: "I don't like that brown man" when a friend left. At another time he said: "I like that blue lady". Neither the man or lady had been dressed in either brown or blue and the child was not color blind.

The human "Aura" or "nimbus" is a faint copy in its best state of the Divine Aura referred to in such passages as these:—Ps. CIV: 2 (Of Jehovah) who coverest thyself with light as with a garment.

Dan. II: 22 Hymn of Praise: Light dwelleth with him.

Jas. III: 17: "Father of Lights."

I Tim. VI: 16 (of God) Dwelling in light unapproachable, whom no man hath seen nor can see.

The light referred to in those passages is no created light but the Divine Aura, or Effulgence of his glory, like the glory that was emanated from the blessed form of Our Saviour on the Mt. of Transfiguration.

Hence the importance of keeping our bodies clean

and healthy and our hearts pure, so that the "aura" that surrounds us may reflect in some measure the Divine Aura as the dewdrops mirror the sun.

Experiences of a Young Curate.

When he left Oxford he was appointed to a West End charge in London and rented a small newly decorated house near the church. There were two servants with him who had retired, and being alone he knelt down by his bed to pray. A strange feeling came over him and he looked up and saw an old lady sitting in an armchair shaking a stick at him violently, and moving her mouth rapidly without uttering a sound. He was brave and looked at her and she slowly vanished. On inquiry the next day he found out that an old lady used to live in that room, who always flew in a rage if any one tried to offer prayer in her room.

On another occasion a prominent Lady C. in Cumberland invited this same curate to motor over with her to a house occupied that season by the Speaker of the House of Commons and his family. While they were waiting in the reception room, she shouted with great agitation: "Oh, do stop those men! What are they doing? It's dreadful" and she pointed to the opposite corner, but the curate could see nothing. "Don't you see them fighting in that corner," she cried, "those two men? The old one is sure to kill the other. Oh, do stop them". The Lady of the house heard the commotion and entered the room. On being told what had happened she did not seem to be surprised. "Oh yes", she said, "Many people see that, but I've never seen it myself. It is a father and son who fought in that

corner about two hundred years ago, and some who come see them fighting still."

The same party went up into the fine library, with its lovely views over Eden Valley, and Lady C— sat down at the end of the table in the speaker's usual seat. He was away at the time. "What is that young man doing at the door?", she said to the curate? "What young man", he asked.

"Why, don't you see him in that brown cloak? He looks like a monk, and he keeps putting his hand out to the wall as if he were trying to take books out of it."

"No", he said, "I see nothing." So he went to the lady of the house, who was standing at the other end of the room and told her of the apparition.

"Oh, yes," she said "that's a young monk who lived here a long time ago. I'll show you his portrait in the next room. People often see him. He's taking books off the shelf. There used to be bookshelves right up to the door where he is standing, but they've long been taken away".

Other Instances.

The wife of a clergyman at Folkestone, England, who was an old friend and patient of Dr. A. T. Schofield of London, wrote to him: "Can you tell me why God allows me to see the future and I cannot be of any help to my friend? The other day I saw a motor car full of ladies dash by me, and at the foot of the hill came a wagon filled with stones and the motor ran right into the wagon and the ladies were thrown out and hurt. When they passed me they had their faces turned from me". She was worried and two weeks afterward

she read in the paper of an accident to some of her lady friends in that same place and in the same manner she had seen it.

On another occasion she saw a lady driving in a Victoria, but she covered her face with her parasol, and down the road she saw a hansom cab dash into the carriage and upset it and the lady fell out and broke her arm.

Again she was worried and three weeks afterwards the Daily Mail reported that the wife of the pastor of the City Temple, one of her dearest friends, had met with an accident, just as she had seen it take place there three weeks before.

Such premonitions, tho strange, are rather common. A Mrs. Sidgewick sent out inquiries, asking of people who had such premonitions or had seen actual apparitions and received seventeen thousand affirmative replies.

In describing the visions in the homes referred to above, we are reminded of "haunted" houses. Were they real apparitions or do we make some permanent impression on the ether that permeates those homes? The old Egyptian priests spoke about the "archives of the Ether of the blue sky," and we know that the rays of light carry photographs of distant suns. Is it possible that light also carries our photographs to distant worlds, and that higher intelligences can read them there as an open book? This universe is full of mysteries. Our records are kept on high. Is it possible that they also are kept by mysterious forces of nature where we have been dwelling in the world?

Psychometry.

This is a power of the mind or soul to measure other souls. The discovery of this sixth or seventh sense is due to Dr. Joseph Rodes Buchanan in 1842, but it still remains very largely a mystery. Time seems to have no meaning for this power, the past and the future are equally open to it.

The Stone from Jericho.

Dr. Schofield relates: "I had recently returned home from the near East where I had visited the sight of old Jericho where Prof. Sellin of Austria was excavating. I had picked up a stone ball, of which there were piles of them, used in ancient warfare, by throwing them from the walls at the besieging enemy (cf. Judg. XX: 16). A Young lady student at the University College, London, of whom he had heard that she had the power of psychometry, called at his office, and he handed her the stone ball. No sooner had she taken it in her hand than she said excitedly, "Take it away, take it away; it is dreadful, I can't bear it." He goes on: "It took a little while to quiet her down, and then I asked: "What was the matter?" "Oh," she said, "that was a shock! That was a shock! That is a very wicked stone, and it's very, very old. I hear shouts and cries of battle. It all seems so strange, and old, and wicked. What is it? Do you know?" Of course the doctor knew where it had come from and for what purpose it had been used.

A young clergyman happened to be present, and he asked her to hold the goldcross pendant on his watch-chain. She held it to her forehead a moment and ex-

claimed: "Oh, how horrible." I hear shrieks and yells and all sorts of queer noises. Where am I? What is it?" The doctor looked surprised at the young pastor, and he explained: "I was chaplain in a lunatic asylum for years, and I suppose that's what she hears."

Now this is surely puzzling. This power of psychometry is akin to telepathy, by which a person can read even the subconscious mind of another. Given a medium who possesses this power, she can of course reveal startling things in a seance.

We will discuss one more feature of our problem, namely:

Collective Hypnotism.

The seance—where people are seemingly under some hypnotic spell—suggests collective hypnotism. A large gathering of people, coming under the spell of an orator, becomes a giant personality, that can wield a great power for evil or good. All great orators are close students of mass-psychology.

The best illustration of collective hypnotism on a national scale was given by England and America during the World War.

All England and Scotland were involved in one gigantic delusion of the supposed presence of tens of thousands of Russian soldiers, at the close of 1914. Grave parsons had seen trainloads of Russian soldiers, sticking out their heads out of the train windows shouting Russian as they passed some station. Constables guarded bridges over which Russian trains crossed. From Aberdeen came letters to friends in London from persons who had seen four trainloads of Russians dis-

patched south. Some helped to serve them refreshments at stations and others saw thousands of them off at the docks.

What was the psychological situation? The English forces were being driven back, and Paris was in danger of being captured. From whence could help come? Why from Archangel direct to England. This news spread like wildfire and all England drew a breath of relief. Yes, they were coming in thousands, tens of thousands and hundreds of thousands.

All England went out to welcome them. They stood on the bridges and cheered the Russians—, they saw them in thousands; they heard their language, but there were no Russians. All England was hypnotized. Any one who would have denied what all saw and heard would have been a traitor, and would have been shot or imprisoned. Thus a whole nation—even the sober, cold-blooded, slow-minded English nation could be hypnotized in twenty-four hours time by the Russian Legend.

We witnessed a similar scene in this country. Suddenly the German spies became as numerous as the frogs of Egypt. All bridges, factories, banks, business houses, R.R. stations and even bakery shops were guarded by special guards. Many true patriots even saw visions of German fleets with German armies nearing our Atlantic Seabord ready to invade these United States. If any one doubted all this or protested even mildly against the hallucination, he was a traitor or a German spie and ought to be shot or imprisoned. Some seem still to be under the spell of that collective hypnotism, and, may be, will not be disillusioned this side of glory.

Conclusion.

When you think of the darkened room at a seance, and the crowd there tightly grasping each others hands, eagerly expecting to see a strange sight, and being in a state of nervous tension—, you have all the requirements for collective hypnotism. The apparitions they see and the materializations they witness, may be mere hallucinations, just as the Russian soldiers in England were a hallucination.

Furthermore—, The subconscious domain of our being, regulating all of our involuntary actions, guiding our instincts, including the power of psychometry, telepathy and the gift of "second sight" is still a vast unexplored domain of science.

A medium exercising any of these powers may produce some of the spiritistic phenomena. Our mind is like an island. The part above water is our full consciousness; the part seen when the tide is low is that part of our subconsciousness which at times becomes part of our full consciousness, while the rest of the island which is always under water and invisible, constitutes our unconscious mind.

That is still an unexplored domain and hence all explanations of the Spiritistic phenomena lack something essential. The very fact that so many mediums become physical wrecks, and many spiritists become demonized, and that Spiritism as a religion is anti-Christian, and that the Bible warns against necromancy and intercourse with evil spirits—, all this proves that back of these *spiritistic phenomena* is a world of *Evil Powers,* bent on a conquest of human minds, that will reach its fiercest struggle in the coming dark age of Anti-Christ.

SPIRITISM IS A VERY DANGEROUS CULT.

T seems that we possess certain hidden powers that may be aroused to action on rare occasions. Such latent powers are telepathy, and its kindred power of psychometry, clairvoyance, clairaudience, hypnotic states etc., that seem to have their source in our unconscious mind. Spiritism stimulates abnormally the use of these powers and causes great harm. These dormant powers have some future use, and should not be stirred into action in this life. All who disregard this rule will suffer for it sooner or later.

The experience of all mediums has been that the physical strain leaves them sooner or later nervous wrecks, the mind loses its will-power, the moral character deteriorates and they become addicts to awful vices such as immorality and drunkenness.

When any one begins to practice spiritism by table-turning, automatic writing, the ouija-board, planchette-writing, crystal-gazing etc., he cannot know where it may lead him. Herein lies its greatest peril, its very mystery and interest insensibly draw its votaries on to ruin. There is no form of human research that so readily becomes a morbid craving which consumes its victims both in body and soul. It seems as tho each single experience created but an appetite for a further and better one, and went but to stimulate that well-known craving for phenomena which can never be

stilled. There are thousands of persons in the United States and England at this present time who pass from seance to seance and from medium to medium, incessantly on the hunt after fresh evidence and ceaselessly seeking for new and more exciting developments. (T. G. Raupert).

Spiritism exercises an extraordinary fascination which eventually leads to a complete self surrender to demoniacal influences. Books could be filled with testimonials on this point. We will quote two most trustworthy witnesses. Dr. B. E. Randolph, who was a medium for eight years, wrote in his work "Dealings with the Dead" the following:

"I enter the arena as a champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals and religion that ever found foothold on the earth; the most seductive, hence the most dangerous form of sensualism that ever cursed a nation, age or people. I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming its new Gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well-nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritistic medium."

"As a trance speaker I became widely known, and now aver that during the entire eight years of my mediumship I firmly and sacredly confess that I had not the control of my own mind, as I now have, one twentieth of the time; and before man and high heaven I most

solemnly declare that I do not now believe that during the whole eight years I was sane for thirty-six consecutive hours, in consequence of the trance and the susceptivity thereto."

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully pursuaded that it was nothing but an evil spirit; an infernal demon who, in that guise, gained my soul's confidence and led me to the very brink of ruin. We read in Scripture of demoniac possession. Spiritism claims there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mediums. Are not adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, evils? I charge all this to this scientific spiritism. It has also broken up families, squandered fortunes, and crippled and destroyed the weak. It has also banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

After following closely the development of thought in the field of Spiritism, I am more than ever convinced of the correctness of demoniacal explanation. The story of possession in the New Testament receives most instructive comment from the facts of Spiritism. Fortune-telling spirits, of the loquacious noisy sort reported in Act. 16: 16 ff., commonly speak thru mediums. There are many cases of evil or unclean spirits such as maltreated the seven sons of Sceva. (Acts. 19). And there are frequent cases of a multiplicity of spirits, of veritable hords of demons, taking possession of the medium. Luke 8: 30 ff. (Legion.)

Modern Possession.

Possession by an evil spirit is tacitly recognized by most of the Alienist doctors. Forbes Winslow, in charge of Charing Cross Hospital, England, claims that in England (1877) there were ten thousand victims of spiritism. We will illustrate by a few authentic cases.

The Arab Gentleman.

He was born in Arabia of Arab nobility and had moved to India and, being very well off, soon mingled with some of the idle rich who dabbled in Spiritism. He commenced with table-turning and planchette-writing, and soon began to hear raps. These pursued him to his bedroom and disturbed his sleep. He heard voices at the window, and one day he heard a voice within him. Since then he has been in constant torment. The voice was ever speaking to him—the most impure thoughts in purest Arabic and suggesting horrible crimes and debaucheries. He sought cure in London under a prominent mental physician. He stated that he could no longer drag on such a life, but must commit suicide if he could not be cured. His own doctor and doctor Schofield were with him at dinner one day in the Holborn Restaurant, London, and when they were halfway thru the dinner the evil Spirit within him gave one of his foul talks, and when he got thru the man translated it to his guests. We hope the Arab found the cure he sought in London." (Modern Spiritism-Schofield 117—118.)

A German Lady.

"She was a Christian Lady of high rank in Germany (ante bellum) and became possessed of an evil spirit.

For nearly two years, at intervals, when sitting at table with friends, or receiving them in her drawing-room, she would suddenly begin to talk in a rough, hoarse, man's voice, saying all sorts of things that purported to be revelations of Satanic mysteries, blaspheming against God, and uttering all sorts of obscenities. After half an hour or so her natural voice would return, and she would resume her conversation where she left off and was quite unconscious of anything that had happened. Her friends declared her mad, but distinguished alienists pronounced her "possessed."

Earnest prayers were offered for her in large private prayer circles, and in church, and one day, after a long and terrible display of evil, the spirit left her, and she was completely restored to her usual health. (118—119 Modern Spiritism.)

The Pious Quaker.

Dr. Schofield relates another case:

"A pious Quaker gentleman, a lay preacher, and a greatly honored character, was sent me by some Irish doctors, who could not diagnose the malady. I considered the case one of "possession". The patient was so violent that they had to rent a house and engage two strong male nurses, trained to take care of such cases, and then he visited them as often as he could."

He goes on: "I shall never forget those visits. I seemed to be standing at the mouth of hell. The grinding of teeth, till eventually all his fine set (not artificial) were broken into bits and scattered over the room, the horrible expression of his face, but, above all

the scorching and devilish language, can only be alluded to. The result was that both male nurses gave me notice, saying: "That no salary would induce them to continue to hear such utterances and they were inured to hear vilest language. Between the times of the attacks nothing could be gentler and quieter than this aged Quaker." Pp. 121—122.

There are cases in many of our asylums to-day of possession by unclean spirits just as truly as those of Palestine in our Saviour's time. One needs only to read the veteran Missionary Dr. Nevius' book on Demon Possession in China, to verify this statement.

When you rend the thin veil that separates this world from the next you are inviting evil spirits. Man has very dangerous and powerful enemies behind that veil. One spiritist writer describes the scene: "They come, the door once open, in crowds, in riotous invasion. They run, they leap, they fly, they gesticulate, they whoop, they curse, mind, body, soul, memory and imagination —nay, the very heart are polluted by the ghostly demons."

The demons are spirits, uncorporeal beings endowed with consciousness, intellect and will, but evil spirits, whose entire thinking and purpose is directed to wicked ends. They hate God and righteousness with fiercest hellish hatred and bend all their power to ruin man for time and Eternity.

Spiritism a World-Wide Delusion.

In a book just off the press, entitled "Spiritism in Antiquity" by Dr. L. B. Paton of Hartford Theological Seminary, the author, shows that Spiritism in all

its modern manifestations, has existed from earliest times among all the ancient nations. Hypnotism, somnambulism, ecstasy, motor-automotism, dreams, visions, auditions, second sight, mind-reading, apparitions, demon possession—all these were known in ancient China, India, Assyria, Egypt and among the Semites and Indo-Europeans.

Another writer states: "Paganism in all lands and in all ages has had its necromancers, sorcerers, medicine-men, shamans, who, one and all, even to the present day, claim to possess the ability to maintain commerce with the dead, and who, when under spirit control, pass into seance states which are not in any way distinguishable from the mediumistic trance. They, like certain spiritistic mediums, are at times able to produce manifestations of a force which defies classification on simply natural grounds.

Spirit writing and levitations were well-known among Hindus and Chinese. In classic times there were clairvoyants not only at Delphi, but also at many heathen shrines. Tacitus records a spirit materialization in his narrative of the reign of Vespasian. Marcellinus refers to the arrest of two spiritists, in the reign of Valens by means of a table, which tipped and tilted, and by a contrivance which spelled out words just like the modern ouija-board. Tertullian speaks of circles joining hands which could call up the spirits of the dead, and make tables prophesy. Spiritism was practised all thru the Middle Ages, especially by Jewish Sorcerers, and the fakirs of India can to-day perform any Spiritistic stunt. When Vilhjalmur-Stefanson discovered the Blond Eskimo on the northern coast of Canada, he at-

tended a seance which in every detail resembled the "tests" given in the parlors of Spiritists in New York or London.

A converted Indian medicine-man confessed that the only means he used in his practise was to pray to the devil, and the devil produced all the hideous sounds and strange sights as long as he served him. See Spiritism by Graebner pp. 77-78. The heathen world is in the grip of powers of darkness, who try to conquer the Christian world likewise.

Spiritism as a Religion is Anti-Christian.

Spiritism claims to be more than a science, it claims also to be a religion, and the only true religion. "Just as the Christian revelation succeeded the Mosaic so does the Spiritist succeed the Christian." Spiritism offers seven dogmas:

1. The fear of God.
2. The brotherhood of man.
3. Continuous existence.
4. The communion of Saints.
5. Present responsibility.
6. Compensation and retribution for good or ill.
7. A path of endless progress.

Modern Spiritism offers nine denials:

1. The inspiration of the Bible.
2. The fall of man.
3. The Deity of the Lord Jesus.
4. The atoning value of His death.
5. The existence of the Devil.
6. The existence of demons.
7. The existence of Angels.

8. The existence of heaven.

9. The existence of hell.

A Spiritist soon ceases to be a Christian, if he ever were one. In the Spiritist hymn-book and prayers the name of Jesus is omitted. Some testimonials proving Spiritism to be anti-Christian as a religion:

Rev. W. Stainton Moses, a clergyman of the Church of England, who became a prominent medium, and eventually gave up the Christian faith, wrote: "The idea of a good God sacrificing his sinless Son as a propitiation for man is repudiated as monstrous. Man is his own savior, and hell is an odious and blasphemous conception." (This is blasphemy).

Sir A. Conan Doyle:—

"There is no justice in a vicarious sacrifice, none, nor in redemption from sin, nor in cleansing by the blood of the Lamb, for man has never fallen. Christ has done no more for man than thousands in the world war. He was a broad-minded model always progressive, and open to new ideas; full of robust common sense, but occasionally losing his temper. (This is blasphemy).

Another Spiritist writes: "What a wicked and soul-destroying delusion has been the clerical farce of salvation by a vicarious atonement. Sin is remediable by repentance and atonement and separation personally wrought out in pain and shame, not by coward cries for mercy, and by feigned assent to statements which ought to create a shudder. (This is blasphemy).

Herman E. Hoch writes:—

It is only the bias-minded creed-blinded ministers of the orthodox pulpits, who know nothing of the philosophy and the phenomena of Spiritualism, and who have

never read a book on psychology or occult-science, who have the asinine foolishness in these days of advanced thought to denounce and belittle the stupendous phenomena of spirit return. I have no patience with those opinionated orthodox preachers who keep hammering away at the old, mossback nightmare dogma of vicarious atonement. (This is blasphemy).

We need not cite any more Spiritistic witnesses: On one point they all agree, however much they may differ on other points, they all agree: That there is no salvation by the blood of *Christ*. By denying the central fact of *atonement*, they deny all that clusters around that doctrine in our Christian religion, and prove that Spiritism is anti-Christian and hence of the devil.

Dr. Quakenbos of Columbia University summarizes these facts as follows:—

"Spiritism not only looks to disembodied spirits for advice and guidance, but it denies that Jesus died for our sins or made atonement therefore. It regards Christ as a healing medium, flouts His divinity, and loses sight of Him in a crowd of benevolent demons, explaining His miracles as the result of a natural law, of which His mediumistic power enabled Him to avail Himself. —Like Theosophy it forces a feminine principle into the Godhead; and some of its professors have announced the coming of a female Messiah, a second Eve, the divine Mother of all the living. To a select few, behind locked doors at an Inner Circle of the Mystery of the Divine Presence, Christ is asserted to have revealed Himself with a female figure standing beside him, a celestial feminine personality. God is made dual, He and she, as much woman as man, Mother as well as Father, an

Hermaphrodite spirit, cleft in twain and manifested in two outward forms. The worship of the Babylonian Ishtar, the Lady Queen of Heaven, corresponding to the Egyptian Isis, and the Greek Diana, has revived in the very shadow of our churches." Can we wonder at the low moral standard of the Spiritists when they reject *Christ as the Son of God and Saviour of the world!*

In one of their books "Whatever is, is right" we have their moral maxims announced:—

What is evil? Answer: "Evil does not exist, evil is good.

What is a lie? Answer: A lie is truth intrinsically. It holds a lawful place in creation; it is a necessity.

What is virtue? "Virtue is good and Sin is good. The woman who came to the well of Sychar was just as pure in spirit before she met Christ, even tho she was a harlot, as she was after-wards when she went to live a different life. There's no difference between Herod the murderer of the babies in Bethlehem, and Christ the Saviour of men. (This is blasphemy).

What is murder: "Murder is good. Murder is a perfectly natural act.

What are evil Spirits? "There are no evil spirits. There is no devil and no Christ. Christ and the devil are both alike. (This is blasphemy).

> "For not a path on earth is trod
> That does not lead the soul to God."

No matter how bad that path may be, whether it be the path of the liar, or the murderer; it is the path of Divine Ordination and Divine Destiny." Fundamentals X: 122—3.

Over all such Isaiah thunders his woe:
"Woe unto them that call evil good,
And good Evil:
That put darkness for light,
And light for darkness;
That put bitter for sweet,
And sweet for bitter." Is. V.: 20.

No wonder that Dr. B. F. Hatch, with but little inquiry, came across seventy immoral mediums. They nearly all preach and practice free love and denounce marriage, and claim that there is no other basis for marriage than affinities. Wherever Spiritism gets a foothold there divorces multiply and immoral practices prevail. Hence Spiritism has ever been and is to-day one of the greatest enemies to morality. Is it any wonder that the Bible from beginning to end warns and thunders against necromancy in all its forms!

The Bible and Spiritism.

Although Spiritists deny the divine origin of the Bible yet they claim that mediumistic phenomena are recorded in both Testaments and hence the Bible may be interpreted in a spiritistic sense. They say that the story of the Witch of Endor is a true seance illustrating the power of necromancy. 1 Sam. XVIII.

The translation of Enoch (Gen V: 22—24) and of Elijah (II Kings II: 11) were perfect cases of materialization. The messages that the prophets received were clear instances of clairaudience. Christ's appearances after his resurrection were due to materialization. Peter's liberation from prison is a case of dematerialization, i. e. a power enabling bodies to penetrate solid substances. Christ's walking on the sea was an exam-

ple of levitation; Philip the Evangelist, and Ananias at Damascus illustrate the power of clairvoyance and clairaudience. Paul has interpreted his epistles chapter by chapter and verse by verse, thru modern mediums; Peter has interpreted Mark and St. John his Revelation. Not long ago Sir A. Conan Doyle claimed that he and fifteen others were gathered in an upper room in Glasgow, and they heard the sound of a rushing wind, and they saw tongues of fire descend on each others heads, just as at Pentecost in the Acts. We ask, does not this border on blasphemy? We have, in our study of Spiritism, been fully convinced, that it is anti-Christian as a religion, and hence cannot claim the support of the Bible. On the contrary the Bible warns against it and condems it most sternly.

The Antediluvians.

When the human race before the Flood increased in numbers and moral debasement, we have a strange fact recorded in chapter 6 of Genesis: "And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. The Nephilim were in the earth in those days, and also after that when the sons of God came in unto the daughters of men, and they bore children to them. The same were the mighty men that were of old, the men of renown."

This difficult passage is usually explained so that the "Sons of God" are the pious Sethites entering into marriage relations with the worldly minded daughters

of the Cainites, i. e. descendants of Cain. But why should giants, the demi-gods of the heathen traditions, be the issue of such marriages? And further more, the expression "Sons of God" in the Old Testament is only used of Angels, except in Hos 1: 10, where it has a future sense of Messianic times. Job 1: 6, 29; 7, 38; Dan. II: 25. Turning to the New Testament for a Key to this passage we read in Jude. v. 6: "And angels that kept not their own principality, but *left their proper habitation,* he hath kept in everlasting bonds under darkness unto the judgment of the great day." Here we are told that angels left their proper habitation, since they had renounced their sovereignty. And in the next verse Jude tells us by way of comparison: "Even as Sodom and Gomorrah, and the cities about them, having in like manner with *these* (i. e. the Angels of the previous verse) given themselves over to fornication and gone after strange flesh, are set *forth as an example* suffering the punishment of eternal fire."

The great mystery of the union of the devizens of the other world with "The daughters of men" brought on the flood which destroyed that race except the eight souls rescued in the ark. But you ask how? 1) By actual angelic incarnation. 2) By means of men whom they possessed and thru whom they operated i. e. demoniacal possession and enchantment. That disaster was not confined to the days of Noah, but engulfed also the Cities of the Plain in a total destruction, not by water, but by fire, so as to purge the land of such corrupt beings.

When we turn to 1 Peter III: 18—20, more light is shed on this difficult passage: (ἐν ᾧ καὶ τοῖς ἐν φυλακῇ

πνεύμασιν πορευθείς ἐκήρυξεν) Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh, but made alive in the Spirit; in which also he went and *preached unto the spirits in Prison;* that afore time were disobedient, when the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water. To whom did Jesus preach? To the spirits in prison. Who were those Spirits? You answer: The spirits of the wicked antediluvians. But the word "Spirits" is used constantly of angelic or supernatural beings in the New Testament, cf. Matt. X: 1, Mark III: 11, Luke VI: 18, VII: 21, Acts XIX: 12, Hebr. I: 7, 14, 1 John IV: 1—3. The only passage in which the expression has reference to men is in Hebr. XII: 23 where it refers to saints in their glorified state.

Hence Christ did not preach to the men who had been wicked in the days of Noah, but to the supernatural beings who had plunged not only themselves but the antediluvian world into eternal ruin. In II Peter II: 3, 4 we have a further reference to their judgment. The word "Preach" (κηρύσσω) in 1 Peter III: 19 is not the one used for preaching the gospel, but the one "to herald" the King and His Kingdom. His preaching was an announcement that He is now King not only in Heaven and on earth but also over hell and Hades.

There is no question here of another probation. It is simply an announcement that Christ is King of the Universe. True, all knees must bend before Him, Phil. II: 10—11, but that will not bring salvation to the wicked angels and wicked men who are forced to do

homage before Him. The antediluvian world and Sodom and Gomorrah were destroyed by the *Flood* and *fire* because they were completely under the control of wicked powers from the Spirit-world, that degraded them below the brute-creation, and they had to be wiped off the earth.

The Canaanites present a similar case:

We read in Deut XVIII: 9—12: "When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass thru the fire; one that useth divination; one that practiseth augury; or an enchanter, or a sorcerer, or a charmer or a consulter with a familiar spirit, or a wizard, or a necromancer; for whosoever doeth these things is an abomination unto Jehovah, and because of these abominations Jehovah thy God doth *drive them out from before thee.*"

No communication with the wicked Spirit world was allowed in Israel, and in order to preserve Israel and thru Israel the world, from the fate of the antediluvians and the men of Sodom, God gave orders to exterminate the wicked demon-enslaved Canaanites.

The Law thunders with ever reverberating thunders against spiritism, from Exod. XXII: 18 onwards: "Thou shalt not suffer a sorceress to live." Lev. XVII: 7, XIX: 26—31, XX: 6, 27, Deut. XVIII: 9—12, 14, XXXII: 17. So likewise the Prophets from Isaiah to Mal.

Is. II: 6 "Thou hast forsaken thy people, because they are soothsayers like the Philistines.

VIII: 19 "And when they shall say unto you, seek unto them that hath familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?

Mal. III: 5. "I will come near to you to judgment, and I will be a swift witness against the sorcerers."

The Witch of Endor.

1 Sam. XXVIII: 3—19.

The road to Endor is easy to tread
For mother or yearning wife.
There, it's sure we shall meet our dead
As they were even in life.
Earth has not dreamed of the blessing in store
For desolate hearts on the road to Endor.

Whispers shall comfort us out of the dark—
Hands, ah, God,—that we knew!
Visions and voices—look and hark!
Shall prove that our tale is true,
And that those who have passed to the further shore
May be hailed—at a price—on the road to Endor.

But they are so deep in their new eclipse,
Nothing they say can reach,
Unless it be uttered by alien lips
And framed in a stranger's speech.
The son must send word to the mother that bore,
Thru an hirelings mouth. 'Tis the rule of Endor.

And not for nothing these gifts are shown
By such as delight our dead,
They must twitch and stiffen and slaver and groan
Ere the eyes are set in the head
And the voice from the belly begins, therefore,
We pay them a wage where they ply at Endor.

Even so, we have need of faith
And patience to follow the clue,
Often at first, what the dear one saith
Is babble, or jest, or untrue.
Lying Spirits perplex us sore
Till our love—and our lives—are wellknown at Endor.

Oh the Road to Endor is the Oldest road
And the craziest Road of all!
Straight it runs to the Witch's abode,
As it did in the days of Saul,
And nothing has changed of the sorrow in store
For such as go down on the Road to Endor.

Thus wrote Rudyard Kipling, who lost a son in the world War, but he did not go to the Spiritistic mediums, as so many in England did, but pilloried the seance and warned all for the "sorrows in store, for all who go down the road to Endor".

Oh, the tragic scene at Endor! Three disguised men knock at the Witche's door one dark night. From Gilboa to Endor was a distance of seven or eight miles, over difficult ground, and now picketed with the enemies outposts. Three brave, desperately lonely men had braved death that night and sought the witch. One of them was the tallest and had once been the stateliest man in Israel. Three God-forsaken men seeking help from the dead. The witch, at last, consents to practice her art. Her "Obh" or familiar spirit has impersonated others, he will also be able to impersonate Samuel the Prophet.

But lo and behold! There rises a mysterious being, it is not the "familiar spirit", it is a God, mantel-decked and glorious "And when the woman saw Samuel, she cried with a loud voice." She disappears, over-

whelmed with awe, and Samuel and Saul face each other and Samuel utters God's awful judgment on Israel's first and tragic King, judgments ready to be executed the following day on the bloody slopes of Gilboa.

The scene at Endor was a judgment scene. It was intended to be a seance but God changed it into a dreadful judgment scene. Samuel came from the other world to deliver a judgment message, just as Moses and Elijah on the Mount of transfiguration came with a message of encouragement to Christ before he entered upon his great passion. The road to Endor brought sorrow and death to Saul, and will bring sorrow and death to all who tread that road.

In closing this paper we will call attention to three scenes in the New Testament.

I. The Demoniac in the Synagogue at Capernaum

Luke IV: 33—35.

"And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, Ah, what have we to do with thee, Jesus Thou Nazarene? Art thou come to destroy us? I know thee who Thou Art, the Holy one of God."

"And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt."

What a vivid scene! The demon knows Christ but protests his interference before the final Judgment! His rage grows, like the brewing storm on Galilee. The word "rebuked" is the same word used when Christ rebuked the storm and stilled the waves. At that mo-

ment Christ exercised his omnipotence and the demon in *impotent rage* hurls his victim to the ground but leaves him unmolested.

Such scenes were enacted over and over again in Christ's ministry. Hence John truly says: "To this end was the Son of God manifested, that he might destroy the works of the devil."

Similar scenes are enacted in our times thru Christ's power. A young man who had dabbled in spiritism was saved from "Possession" by a Christian friend who stayed and prayed with him a whole night. He writes: "A hundred hands seemed to be battering at the walls, ceiling, and all furniture. What ten minutes were in that bedroom cannot be imagined! It seemed as tho the very rabble of the unseen world had been let loose in order to exhibit to us the power of its malice and of its impotent rage."

II. The Drama at Philippi.

Acts XVI: 16—18.

"And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, who brought her masters much gain by sooth-saying. The same following after Paul and us cried out, saying: These men are servants of the most High God, who proclaim unto you the way of Salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour."

This was not a case of gypsy-fortune telling by a clever woman who could read character and flatter

patrons by picturing roseate futures, as Sir Wm. Ramsay would have us believe. Far from it. It was a real demoniacal drama enacted at Philippi. Look at the facts.

The most momentous event in Occidental history had taken place when Paul, the Apostle, set foot on European soil. Who could discern the importance of that event? None but God and the Devil. Guided by the Holy Spirit Paul and his companions went to a place of prayer and made their first convert in Europe—Lydia. That convert was the firstling of vast numbers that would be won for Christ and Glory.

The Prince of Darkness was watching and laying his plans. *Lydia* had been won for Christ. He can not reveal himself as the devil, but must act as a friend "An angel of Light". He has a damsel at hand who can pose as another and greater Lydia. This damsel gives the Apostle and his partner a most hearty and unexpected welcome, lauding them to the skies for days, declaring them to be preachers of the *Way of Salvation.*

Paul, thru divine insight, soon detected the devilish plot, and refused praise from the unclean Spirit, and turned on the pseudo-evangelist, and expelled the demon from her. Now the Devil flew into a rage, and the result was many stripes and the dungeon. But out of that dungeon came the first Christian church in Europe, the Church at Philippi.

Antichrist.

II Thess. 2: 8—10.

"And then shall be revealed the lawless One, whom the Lord Jesus shall slay with the breath of his mouth,

and bring to naught by the manifestation of his coming, even he, whose coming is according to the *working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish:* because they received not the love of the truth, that they might be saved."

Those dreadful times when the Satanic trinity The Dragon, the Wild Beast, (Antichrist) and the second Beast (The False Prophet) will rule over the entire world—will see spiritism at last ushered in as the world-religion of the world-empire of Antichrist.

He will be energized by Satan, and Satan will be incarnated in him and thus pose as the Savior of the world. He will be a resurrected human being, in imitation of Christ, and thus more easily gain the worship of the world. Demonization will then be world wide and the demons of the bottomless pit will then have their grandest orgies. But that Belshazzar's feast will end in the judgment of the Nations. Mt. 25: 31—46, and the ushering in of the Messianic Kingdom. No Spiritists will be tolerated in that Kingdom nor in the Eternal Kingdom of glory.

Spiritism destroyed the antediluvian world. It destroyed Sodom and the Canaanites and every individual nation that has succumed to its baneful influence. Spiritism rose like a mighty tidal wave in a world-wide demoniacal corruption of morals at the time of Christ. That tide is again rising and will eventually roll over the world. What awful wrecks and havoc it will cause!

No one but Christ can clear away the debris after that *world crash* and he will do it, and restore the world,

thru his presence and his Messianic Kingdom, to what God planned it to be.

The final word of the Bible on Spiritism seals its eternal doom. Revelation XXI: 8.

"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and *sorcerers,* and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." That shall be their place of Eternal Perdition with the Devil and Antichrist, and the false prophet and all the lost. Rev. XX: 10.

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